1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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a. JOHN FIREMAN
(Front view)

b. JOHN FIREMAN
(Profile view)

142
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302

c. WHITEBREAST

d. JOHN RAYMOND

[Facing p. 66 (F)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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a. YOUNG WINNEBAGO WOMAN AND DAUGHTER

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b. OLD WINNEBAGO AND DAUGHTER

[Facing p. 66 (6)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

with the exception of the eastern shore of Green Bay and the Fox River. At the same time they have been discovered in fairly large numbers in the counties of Sheboygan, Ozaukee, Washington, Waukesha, Racine, and Kenosha, which, as far as our historical information extends, had never been occupied by the Winnebago. Flint arrow points and pottery shards are found throughout the entire State. The distribution of copper implements has not yet been thoroughly investigated, but the present status of our knowledge has been ably discussed by Charles E. Brown.[1] To judge from the papers of Brown, implements of copper are found pretty generally distributed over the State, although certain objects seem to be found in greater abundance in some places than in others.

There are three types of mounds in Wisconsin and the territory immediately adjacent to it—the effigy, the linear, and the intaglio. All of these have been subjected to a variety of explanations at the hands of archeologists, from Lapham's time to our own. The cardinal error in all their attempts at explanation has perhaps been the assumption that the mounds were necessarily of great antiquity. For a long time it was not considered likely that the present inhabitants of the region, the Winnebago or their ancestors, had had anything to do with their erection. As soon, however, as systematic inquiries had been made among living Winnebago it was discovered that not only were they able to give more or less reasonable explanations of the uses of most of the mounds, but a number of the older people claimed to have distinct recollections of the erection of some of them. In obtaining notes on social organization the writer was told incidentally that it had been customary not very long ago to erect near the habitation of each clan an effigy of their clan animal. Subsequently, upon a more systematic inquiry, it was discovered that not only were such effigy mounds erected near clan habitations, but also on every plantation owned by a certain clan. In other words, these effigy mounds were, to all intents and purposes, property marks. Similar effigies are found in the porcupine quillwork, on the war bundles, and on the woven bags still used by the Winnebago in Wisconsin. This interpretation has been so fully corroborated that there can no longer be any possible doubt about it. The age of the mounds thus diminishes considerably. Of course some may have been erected long ago, but it is quite evident that the effigy mounds found near the Mississippi must have been erected during the eighteenth century, as the Winnebago did not reach this region before that time.

In connection with the effigy mounds two things need explanation—namely, why there are no mounds of this type near Red Banks, Green Bay, and why there are so many directly south of this region along

[1] "The Native Copper Implements of Wisconsin," in *Wisconsin Archeologist*, vol. 3, no. 2; and "The Native Copper Ornaments of Wisconsin," *ibid.*, vol. 3, no. 3, 1904.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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a. GROUP OF WINNEBAGO IN OLD-STYLE COSTUMES

b. WINNEBAGO FAMILY

[Facing p. 108 (A)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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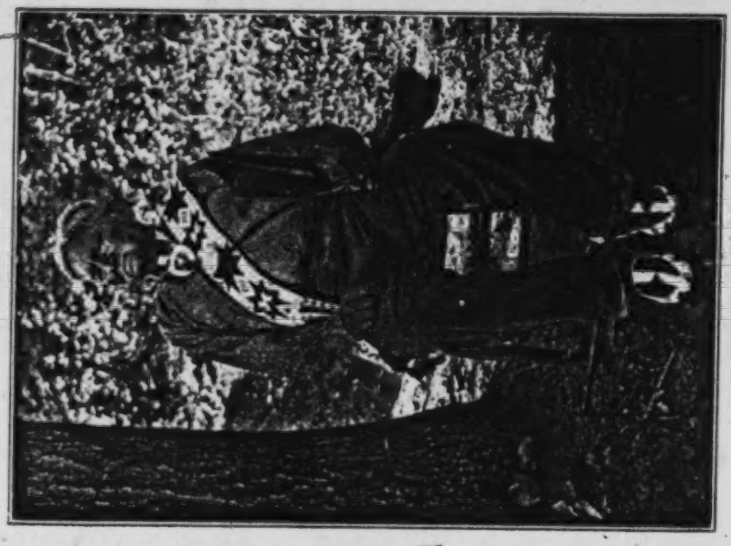
a. WINNEBAGO IN FULL DRESS

[516]



a. THOMAS MALLORY

[Facing p. 104 (B)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

[Facing p. 104 (c)]

a WINNEBAGO WOMEN, SHOWING MODERN DRESS

b. WINNEBAGO WOMEN IN OLD-STYLE SILK APPLIQUÉ DRESSES

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1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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THIRTY-SEVENTH ANNUAL REPORT PLATE 22

A. YOUNG BOY IN FULL WARRIOR'S COSTUME

142
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301
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BUREAU OF AMERICAN ETHNOLOGY

B. YOUNG CHILD IN MODERN DRESS

[Facing p. 104 (D)]

291
531

[Facing p. 108 (b)]

a b c d e

DECORATED MOCCASINS

a. Men's moccasin with partial quill decoration. b, c. Men's moccasin with beaded Algonquian decoration. d. Women's moccasin with beaded Winnebago decoration. e. Women's moccasin with silk appliqué work.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

a b c

DECORATED MOCCASINS

a. Men's moccasin with beaded Winnebago decoration. b. Women's moccasin with beaded Winnebago decoration. c. Women's moccasin with silk applique work.

[Facing p. 108 (c)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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[1917]

a. WINNEBAGO, SHOWING MODERN HEADGEAR

b. WINNEBAGO WITH DEER-TAIL HEADDRESS

[Facing p. 103 (p)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

THIRTY-SEVENTH ANNUAL REPORT PLATE 37

BUREAU OF AMERICAN ETHNOLOGY

BEADED BELTS

(c, d, e, f short old Winnebago patterns)

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[Facing p. 108 (#)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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WOMAN'S HAIR ORNAMENTS AND SMALL BEADED BAG

[Facing p. 108 (F)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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MISCELLANEOUS OBJECTS

a. Birch-bark receptacle.
b. Frame for stringing beads.
c. Staff with personal markings.
d. Wooden flute.
e. Catlinite pipe.
f. Gourd rattle.

[Facing p 108(H)]

LtRadin E-5 (1908-1913) 1923
NP12 Winnebago NP12

252 262 In addition to the vegetable foods above referred to, the following may be mentioned: *Teere'pere*, a plant growing in the water, the root of which was eaten boiled with meat; *wokniphere* and *huⁿipk hoi'dja*, awl plant and peavine, respectively, of which only the roots were eaten; and finally the *dora*, wild potato, a favorite dish. The skin was peeled off; then the potato was dried in the sun and afterwards boiled. *Naⁿpa'k'*, chokecherries, were eaten raw. *P'apkri'* and *maⁿhi'nte*, a lowland weed, and the milkweed, respectively, were also utilized. Of the former, the boiled root was eaten; of the latter, the boiled head. Small quantities of food which required grinding were put into a squirrel hide from which the hairs had been removed, and were pounded with a stone. A mill consisting of a dug-out trunk with handles attached was also used.

251 415 *Preservation of food.*—In former times meat was hung on long racks for preservation. Corn was cached (*woze'*). Dried berries were kept in bags woven from vegetable fibers. These bags were always covered with designs, mostly of geometric patterns, although realistic designs, as elk, deer, thunderbirds, and water spirits, all unquestionably property marks, were frequently used. There were two types of bags, that closely woven (*p'aⁿ*) (pls. 32–36), just mentioned, and matting bags with fairly large openings in the meshwork (pl. 37). Food stored away at home was generally placed in a part of the lodge reserved for the purpose.

262 *A Winnebago menu.*—To give an idea of the favorite dishes of the Winnebago, the names of several mentioned in one of the myths are here appended: Small dried corn boiled with bear's ribs; jerked meat with bear's fat; deer's fat; deer's grease frozen in a hole in the ground; dried corn boiled with fruit; deer-loin soup.

412 415 *Cooking and eating utensils* (pl. 38).—With regard to the kind of cooking and eating utensils used in the old days there exists even among the Indians themselves considerable difference of opinion. According to some, their ancestors never used wooden utensils, mills, spoons, and plates, but utilized shells of various kinds or other natural objects suitable to their needs. Others state, on the contrary, that, in early times, in addition to such natural objects, wooden vessels of many kinds were fashioned from maple knots. These are said to have been burned out, a very tedious process, or even to have been cut out with adzes. It is quite impossible to decide this question now. Wooden implements and utensils in great variety are, of course, found among the Winnebago at the present time, but these are supposed by many to have been introduced by the neighboring Algonquian tribes and by early French traders. The main contention of the present-day [177] Winnebago is, however, that their ancestors could never have made this woodenware without the aid of European implements, burning out being a tedious and unsatisfactory method.

1: Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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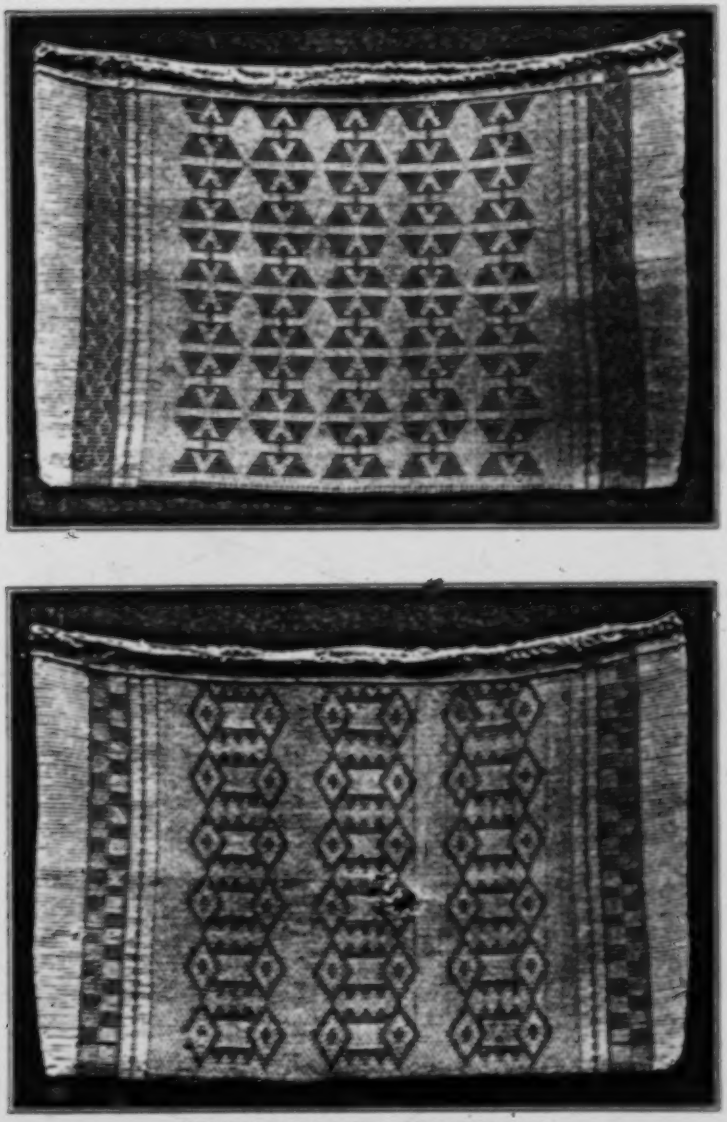

WOVEN BAGS WITH OLD DESIGNS

[Facing p. 118 (8)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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531

VARIETIES OF WOVEN BAGS

[Facing p. 118 (D)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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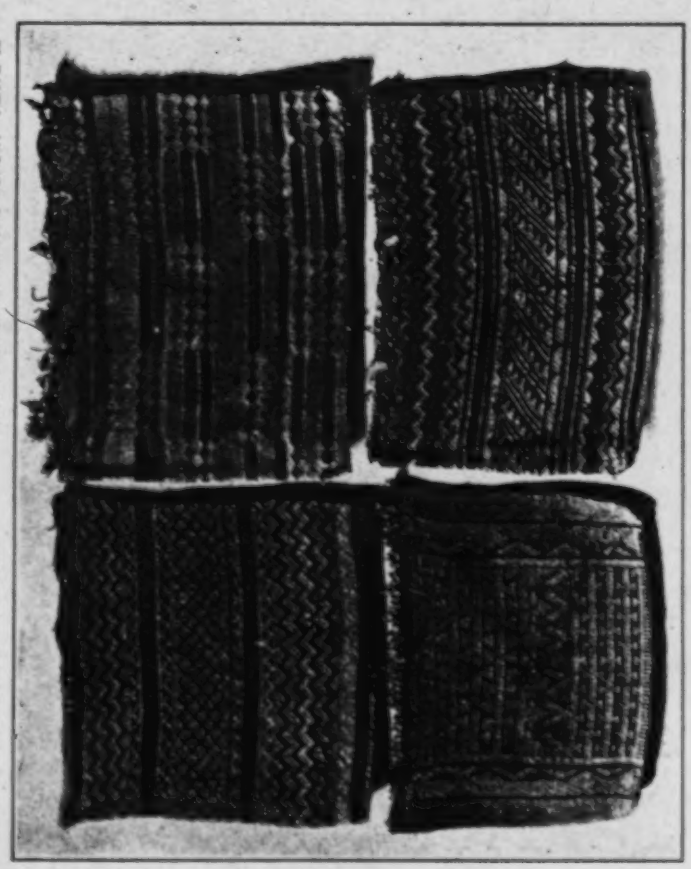

BUREAU OF AMERICAN ETHNOLOGY THIRTY-SEVENTH ANNUAL REPORT PLATE 33

WOVEN BAGS WITH OLD DESIGNS

[Facing p. 118 (E)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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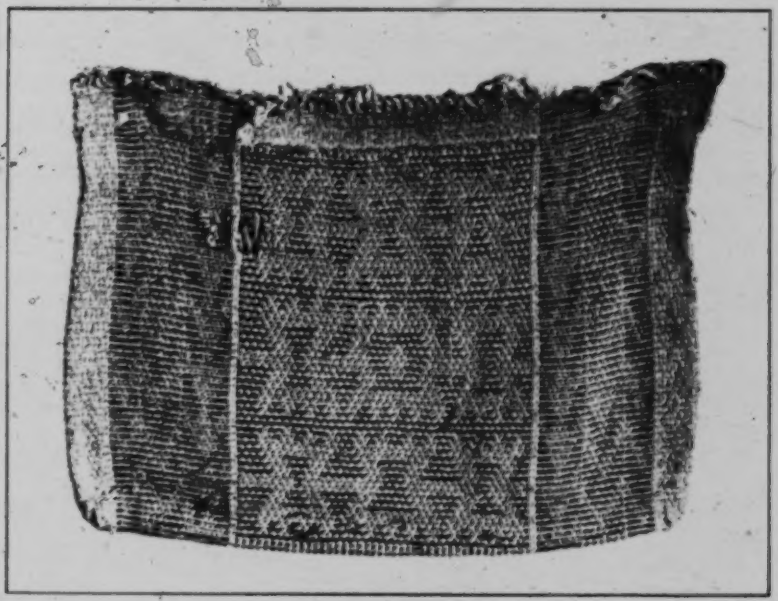

WOVEN BAGS

(Peabody Museum)

[Facing p. 118(F)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

It might be said that all recollection of the making of wooden vessels could easily have been lost in the last century or two and that therefore too much weight should not be given to present ignorance of the subject. There are a number of reasons, however, why ignorance in this particular case might be significant. First, many indications point to workmanship of a low order among the Winnebago in the manufacture of artifacts; second, there are many suggestions of two cultural strata in this tribe; third, while the Winnebago in Wisconsin still use wooden vessels, many of them claim that these were introduced; and fourth, all the informants who gave this information were old people. If the author were to hazard an hypothesis, it would be the following: In very early times few objects were fashioned out of wood, but gradually contact with the Menominee led to the introduction of many wooden vessels, and finally the acquisition of European axes, knives, and other implements made it possible to manufacture such vessels in large numbers. A similar explanation was offered by an Indian with regard to the use of dugouts.

Besides wood as a material for dishes and spoons of various kinds and sizes, shells were utilized, while sticks served as knives.

All informants agree that neither bone nor stone were used in the manufacture of utensils.

For cooking, clay pots were used. These vessels, most of which were very large, with round bottoms, always hung over the fire. The material used in their manufacture was blue clay found at Green Bay, on or near the site of St. Paul, Minn., mixed with shell shards, glue from sturgeon vetrebræ, and the gelatinous substance in the horns of the deer. The addition of these ingredients greatly increased the cohesiveness of the clay. The material was either molded with the hands or in holes of the desired shape dug in the ground and lined with leaves. Finally, the vessels were dried over a slow fire in small kilns constructed for the purpose. None of the clay vessels were provided with handles. Some were ornamented with geometric patterns. The irregular incised designs on some Winnebago vessels are the impressions of grass blades with which the mold was lined.

Fire making.—In former times fire was always made by means of a simple fire drill. This method is still used for ceremonial occasions.

Tanning.—The author never witnessed the process of tanning. The description obtained agrees exactly with that of Mr. N. Skinner here quoted:[2]

> After the skin has been removed, the hair is scraped from it. During this process the skin is hung over an obliquely inclined log, one end of which has been smoothed

[1] One informant gave a description of pottery making in which a wheel was used, but as no other Winnebago corroborated this statement the author is convinced that it is inaccurate.

[2] Anthr. Papers Amer. Mus. Nat. Hist. pt. IV, pt. II, pp. 249-250.

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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a. INFANT WITH ORNAMENTED CRADLE-BOARD

342
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b. GROUP OF WINNEBAGO

[Facing p. 126 (B)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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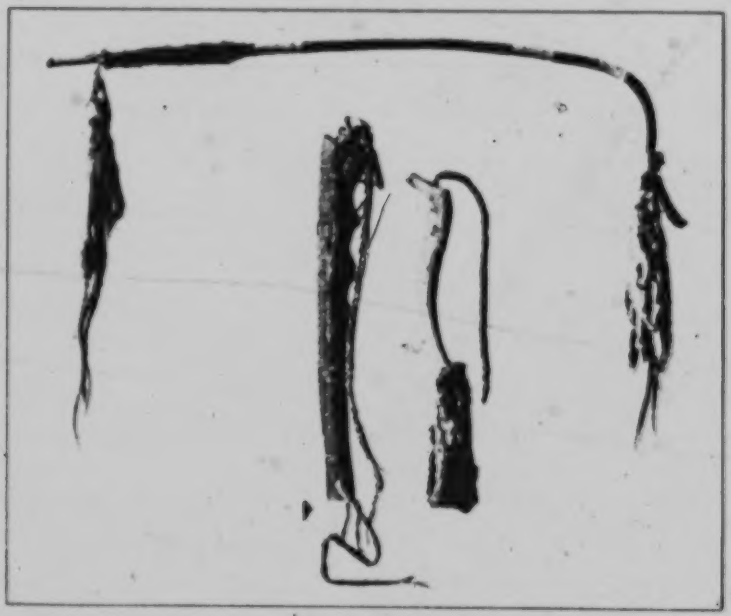
a. WAR CLUBS OF THE UPPER DIVISION



b. WHIPS

[Facing p. 156 (A)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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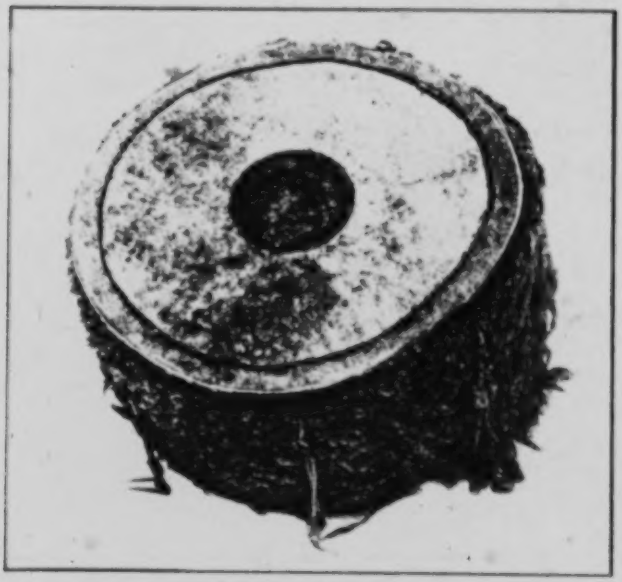

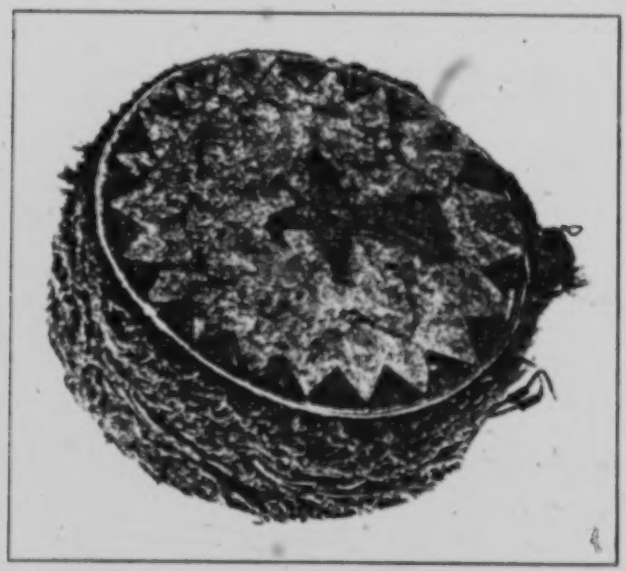

DRUMS

[Facing p. 156 (B)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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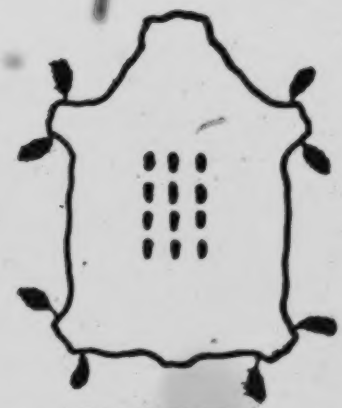

FOR DISEASE GIVER

FOR EARTHMAKER

FOR NIGHT SPIRITS

FOR THUNDERBIRD

SACRIFICIAL OFFERINGS.

[facing p. 248 ante]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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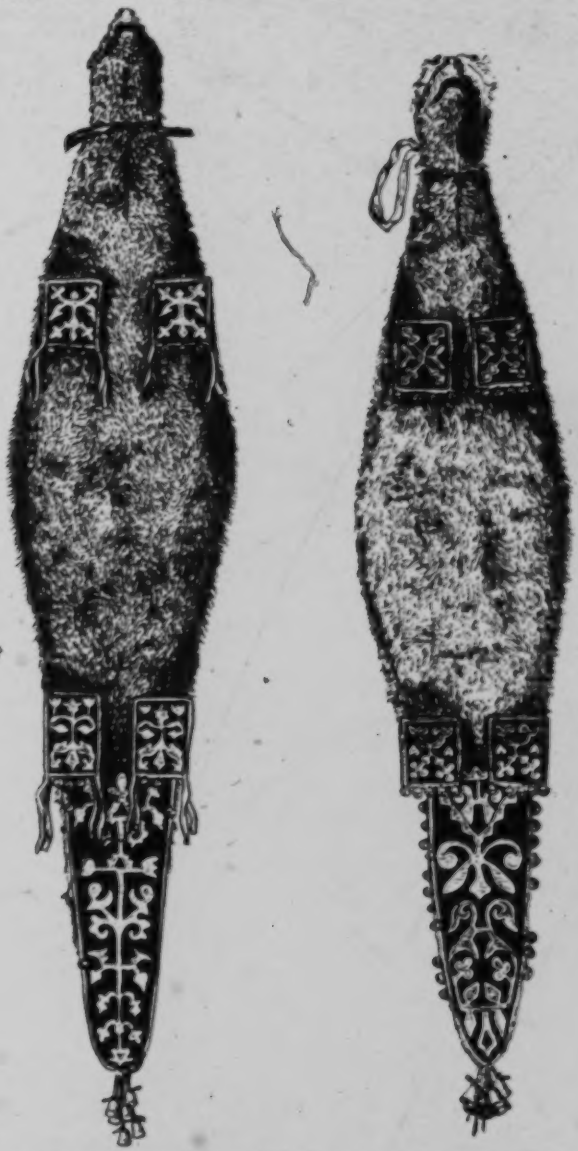

OTTER-SKIN MEDICINE POUCHES USED AT MEDICINE DANCE

[Facing p. 362 (A)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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POUCHES OF ANIMAL SKINS USED AT MEDICINE DANCE

[Facing p. 362 (B)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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SKIN POUCHES AND FEATHER FANS USED AT MEDICINE DANCE

[Facing p. 362 (c)]

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

The Hehuka Dance

535 The *Hehuka* is a social dance and is frequently given when visitors
574 from other tribes are present, presents being given on this occasion. Men and women take part in it and are generally dressed in their best clothes. A few customs that were noticed at a performance in 1909 might be mentioned here.

If a man drops anything during the dance he himself may not pick it up. Only a warrior who has been wounded has the right to do so. The object dropped is returned to the owner, who, however, must always give it to his sister or niece.

It is at times customary for a man to dress himself in rags and beg for food, etc. He generally represents himself as an extremely poor man and pictures his destitution in a manner best calculated to amuse everyone.

[525] Wagers of horses are very commonly made at this dance.

The dances indulged in are mainly victory dances and the songs
[533] known as *Hehuka* songs are always victory songs. Many borrowed songs are sung at this dance.

A large drum is always used, around which sometimes as many as
[534] 10 drummers sit. The drum consists of an ordinary tub over which skin has been tightly drawn. It is supported by two carved sticks, to which it is firmly attached, so that the bottom is about a foot from the ground. It is painted in the following manner: Two rather
[531] narrow lines of paint across the center of the drum, one blue and the other green. The portion of the drum next to the yellow line is painted blue, and that next to the blue line red. No meanings for the colors were obtained.

Watunahe'ŋwą Feast
(AFRAID-TO-EAT-GREENS FEAST)

241 Informant, member of Beaver clan: Just about roasting-ear month
785 people would commence to fast and continue until the green corn is
262 ripe enough to be eaten. They fast so that all the plants may strengthen the tribe.

The fast generally takes place in a special hedge, from under which all the grass has been cut, for the faster must not come in contact with anything that is green. When the fasting is over a feast is given at which all those present eat "greens" for the first time.

The Captive's Death Dance

727 Before putting a captive to death it is customary to tie his arms
535 behind him in such a manner that his hands have a little freedom. Then they put a gourd in his right hand and a lance in his left hand

1:Radin E-5 (1908-1913) 1923
NP12 Winnebago NP12

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a. PEYOTE LEADERS

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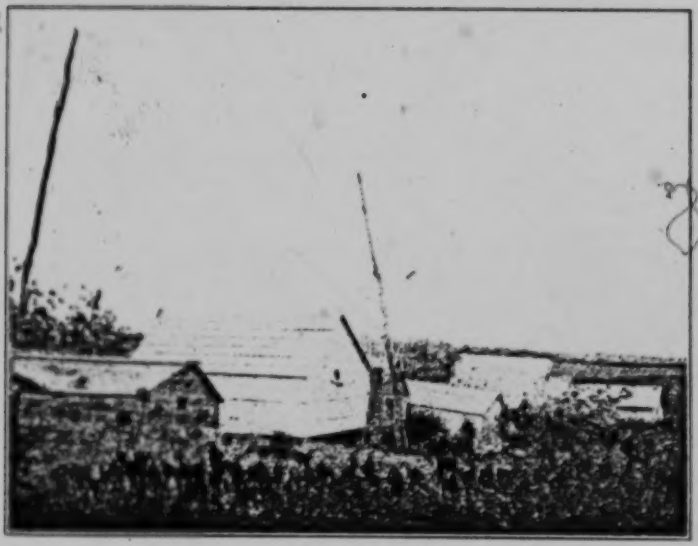

b. BURIAL HUTS

[Facing p. 388]

After a short time she came back all dressed up and
*159 584 301 ready. She had on a waist covered with silver buckles and a beautifully colored hair ornament; she wore many strings of beads around her neck and had bracelets around her wrists. Her fingers were covered with
[242] rings. She wore a pair of ornamented leggings and
● [531] ornamented moccasins with wide flaps. In each ear she had about a half dozen ear-holes and they were full of small silver pieces made into ear ornaments.
[309] She was painted, her cheeks red, and the parting of her hair red. She was all dressed up.

* 159 584 I came to her on horseback. Then we rode together. We were not going to return to the place from which I had started that night, because I had been previously asked to sing at a Medicine Feast at a place on our way home. On the way I therefore hid the girl near the place where the feast was to be given.

The girl had a red blanket, and I hid her under a small oak bush. Unfortunately it rained all that night and the next morning, and when, early in the morning, I went to where I had hidden the girl I found her still there, but soaked through and through from the rain. Her paint was smeared all over her face in such a way that she could hardly be recognized. When we arrived
* 159 585 home my grandfather's wife came out to meet us. She helped the girl down from the horse and took her into the lodge. Then we ate and when we were through the girl took off her clothing and gave it to my grandparents who in return gave her other clothing. After the girl had stayed there three nights she had her
[841] menses and had to go to her special lodge and sleep there.

7: Radin E-5 (ca. 1912) 1926 NP12 Winnebago NP12

* 159 over until the following spring. It was enough to cause
648 one to say "Oh, my!" in impatience. During the win-
• [531] ter we used to make bead work and compete with one
[301] another as to who could do the best. We made beaded
finger-rings, and these were always purchased by some
[432] one. By selling these rings we thus made quite a good
deal of money. We also made suspenders. I made
thirty of them and sold them for seven dollars a pair.
We thus had plenty of money and drank all the time.
There were some prisoners locked up together with us
whose terms were almost over, and these were allowed
to go outside. They would buy us the whisky. We
[525] gambled, too, playing for money stakes.

One day my wife came to visit me. I talked to her through the iron grating. I was allowed to talk to her for a long time. All I could do was to desire her. I
[152] wanted her badly. When the wives of the others came, they felt just as I did.

[518] Once we had a fight. We had been drinking and
[273] were disputing about a game. Afterwards we were quite humble about it.

* 159 Shortly after this we found out that my wife had
152 married again. I did not feel like eating, but I tried
648 hard to do so, because I thought that the others would
837 notice it. Then I said to them, "I am glad to hear about this report that my wife has married again. When I get out of prison I will pay the one who has married her, for he is taking care of her until my release. Indeed I have felt quite uneasy about her for some time. Now I feel quite relieved, for she is being